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J.N. Hostetter

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Evangelical VISITOR

September 28, 1964



Wintry weather for living in tents!

1947 — Navajo Mission Residence Under Construction.

EDITORIAL

Limiting God

GOD IS UNLIMITED!

Solomon prayed, "... Behold, heaven and the heaven of heavens cannot contain thee; ..." Paul declared: "How unsearchable are His judgments, and His ways past finding out."

Omnipotence, omniscience and omnipresence belong to the God-head. Declared to be "The God of all grace"; and "God is love"; man's ability to comprehend and understand God comes far short. The prophet Isaiah graphically describes man's feebleness before God.

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing.

Yet, God hath ordained limitations to Himself. His ways and doings are affected by man's purposes and actions. God has ruled that His will and ability to accomplish can be interfered with.

Limiting God is a sin of both sinner and saint. Ancient Israel limited the Holy One. Concerning Christ Himself it was said, "And He could there do no mighty work, save that He laid His hands upon a few sick folk and healed them. And he marveled because of their unbelief."

How often we limit God by the things *we want* to do. Even passionately pray that God will help us. Too often, this is the trouble. Instead of being partners with God we want God to be partners with us. Doubtless there are many times when help does come even though considerable of self life is evident.

Balaam, though commanded not to go to Moab, went. While God was angry with his going, he told him what to say. Balaam's causing the children of Israel to mingle with the Moabites led to sins as recorded in Numbers 25.

The sharpness of the contention between Paul and Barnabas over John Mark savors heavily of personality clash, not of spiritual understanding. To say that God did not bless and use Paul and Silas on the second missionary journey would be remiss. It is worthy of note; even though striking limitations are in evidence, God still pursues His work through man, His chosen method of operation.

This writing could be interpreted as supporting faulty Christian living and second-rate Christian service, a type of life that is part self and part God. No conclusion could be further afield.

But observation and limited evaluation leads to only one conclusion: talk

about a great God as expressed in Christ and through the Holy Spirit funnels down to a sharply reduced proportion of demonstrated force. What is wrong? Could it be, rather than helping God, in many instances we are limiting Him?

God is limited by His workmen. Love for ease and pleasure interferes with devotion to the divine task. Most everything can be fitted into the schedule save those things that actively, aggressively promote divine interests. Some things receive first-rate attention—others fall into a secondary pattern. Too often spiritual life interests come into the second class.

God can be limited by foregone conclusions. It requires more than sincerity to test the validity of a conclusion. Prejudice, an unwillingness to accept full information, precludes divine light from showing the best way. Prejudiced, conclusively minded Christians travel "a way" even though not the "best way."

God is limited by unbelief. There is an unbelief that declines Christ as Saviour. There is an unbelief that hinders depth in spiritual living and personal commitment. And then, there is an unbelief that hinders Christian service, the church's program in service and outreach.

The work of God stands stymied in the absence of venturing faith. Well-meaning faith in traditional concepts can hinder faith in the Holy Spirit's leadership. Ofttimes man's conclusion that the Holy Spirit is not leading unless certain preconceived conclusions are in evidence, limits God.

Man's poor sense of stewardship limits God. While tithes and offerings are affected, a failure to realize that man owns nothing, total possessions are but a trust, is the basic problem. Giving tithes and offerings becomes a satisfying experience when God is rightly related to all the possessions of a Christian. Although God has declared His ownership: "... every beast of the forest is mine, and the cattle upon a thousand hills"; He has entrusted them to man.

Failure to bring tithes and offerings limits God. Liberal spending for self-interests; a car, a home, physical pleasures, recreation; these are supported by dollars while "the change" is used to support the church's lagging budget.

Another limitation we place on God: failure to pray. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." Abide includes a sense of expectancy. How casual is much of the average Christian's prayer life! Is it true? The prime failure of Christians is too little meaningful prayer life? With prayer neglect goes failure in Bible reading with quiet meditation.

The ineffectiveness of today's church program can be changed. Conventional ways are due for review. Formal methods will likely need to give way to a more personal relationship with those around us. Love for ways and means must be outdistanced by love and interest for the individual.

God's primary interest is "whosoever," not "whatsoever." Jesus came to die for man, not method. When primary values with God become first-rate importance with us, then in reality we are workers together with Him.

J. N. H.

THE PARSON'S PRAYER

I do not ask that crowds may throng the temple
That standing room be priced,
I only ask that as I voice the message
They may see Christ.

I do not ask for churchly pomp or pageant
Or music such as wealth alone can buy
I only ask that as I voice the message,
He may be nigh.

I do not ask that men may sound my praises
Or headlines spread my name abroad,
I only pray that as I voice the message,
Hearts may find God.

I do not ask for earthly place or laurel,
Or of this world's distinction any part,
I only ask when I have voiced the message
My Saviour's heart.

—Bishop Ralph S. Cushman

EVANGELICAL VISITOR

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"It is reported . . . and Gashmu saith it" (Nehemiah 6:6).

GASHMU is a character with a double name. Part of the time, in this chapter, he is called "Geshem," part of the time "Gashmu." But I am all for the "Gashmu" form of his name. Being the sort of chap that he was, "Gashmu" suits him much better. There is a kind of slashing harshness about the sound of it that well fits the hurtful role he so diligently played.

Gashmu was a man who long ago hired out his tongue in the service of *rumor*, *suspicion*, and *slander*. Following the long captivity of the people of Judah in Babylon, certain Persian rulers came to power in the East, who were friendly to the Jews and permitted their return to the homeland. One of these rulers had a Hebrew attendant of whom he was fond—a man by the name of Nehemiah. When Nehemiah requested

solemn or sacred associations, as in the case of serving as a god-parent in the baptism of a child.

From that high level it first descended to the stage where it meant ordinary talk engaged in without any particular purpose, but still neither false nor harmful.

SHABBY BUSINESS

Finally it reached the lower stage where, according to the Number One definition now given to it, it meant "groundless rumor, tattle; especially, scandalous, half-confidential, ill-founded remarks." Such has been the deterioration and demoralization of a once splendid word. All of this present and ugly meaning of the term belongs to the shabby business in which Gashmu was engaged twenty-five hundred years ago.

Gashmu, much as we loathe to admit it, is the symbol of *something that too*

lighter moods in conversation—a place so wholesome and relaxing that everyone of us needs it from time to time.

But talk that lowers the rating of someone else, cheap gabbling that gratifies someone's vanity by making him appear to have the upper hand over another, a senseless carrying on of conversation in a negative vein—this is simply wasting the breath God gives us and the endowment of speech which He has entrusted to us.

"Words, words, words, words—
Words that come in endless herds!
Words in print and on the lips,
Words like stately-moving ships;
Words of bitterness and pain,
Words that have a selfish strain;
Words of ostentatious show;
Words to make a friend or foe;
Words that stray like witless sheep,
Words destroying peace and sleep;
Words of bombast, words austere,
Words that spread disease and fear;
Words of every length and hue,
Words that threaten and pursue;
Words as sharp as two-edged sword,
Words that stride like stately lord;
Words like an engulfing wave,
Words that harass and enslave;
Words by talkers misapplied,
Words in millions multiplied;
Words, words, words, words—
Words that come in endless herds!"

GASHMU THE GOSSIP

Paul S. Rees

permission to go to Jerusalem and supervise the task of rebuilding its walls, the king consented.

Here enters Gashmu. Along with some others, he cared nothing about the restoration of the city. He wanted no success to crown Nehemiah's efforts. So he helped circulate the baseless rumor that Nehemiah was trying to organize a following for the purpose of leading a rebellion against the Persian ruler. This mischievous gossip enabled the leader of the opposition, Sanballet, to say cunningly and correctly, "Nehemiah, do you realize that the report is going around, and I heard it from Gashmu, that you are rebuilding the walls because you want to be the new king of the Jews!"

"It is reported . . . and Gashmu saith it." That is the entry that occurs in the history books after the name of Gashmu.

Now, before we dismiss Gashmu, the gossip, it might profit us to think of him as a *symbol*.

A WORD OF HONOR

Someone has said that "Lilies, when they fester, smell worse than weeds." The word "gossip," which Gashmu so well symbolizes, began its life as a word of honor and beauty. My dictionary says that it comes from an old Anglo-Saxon word, "*godsib*," which means literally "related in God." The meaning given to it was that of "sponsor," especially when the sponsorship had some

many of us love to do. If we were more honest, we should be saying to ourselves, "Thou lovest all devouring words, O thou deceitful tongue" (Psa. 52:4). We have a fondness for tittle-tattle, for the verbal morsel that means chewing on somebody's name or character or reputation. The more the gossipy tidbit is surrounded with an air of secrecy and confidence—the "please don't breathe a word of this" sort of thing—the better we like it. Our eyes light up with a strange glint and our ears suddenly grow so big that it's three wonders they don't start flapping in the breeze.

Yes, we love it. And we'll never be anything but members of the Gashmu clan until we admit it.

CHEAP GABBLING

Gashmu is the symbol, also, of *something wasteful*. When the faculty of language is so astounding a gift from God, what a pity it is to debase it by pressing it into the service of gossip! I was struck recently with the Williams Translation of our Lord's admonition in Matthew 12:36, "So I tell you, for every worthless word that men utter, they will have to give account in the day of judgment."

I hope no supersensitive soul will misread this word of the Master, taking it to mean that you must never engage in any conversation of gayety or humor. I assure you that there is a place for

UNPROVEN AND UNPROVABLE

The symbol of something we love to do and something stupidly wasteful—that's Gashmu. But these fall short of the worst element we need to see in his representative character. He is the emblem of *something wrong*. His whisper that Nehemiah was getting ready, in all probability, to rebel against the emperor of Persia and to have himself made king in Jerusalem was unproven and unprovable. Did that stop him from spreading the tale? Not at all. He persisted in encouraging the fanciful charge.

"In the multitude of words," says Proverbs 10:19, "there wanteth not *sin*." It is worse than poor judgment. It is more serious than innocent error. It is *sin*. There is guilt involved.

Dr. R. F. Horton once said, "I would not allow a known talebearer to come to the Lord's Table." It was that seasoned minister's way of conveying how deep a sin he felt it to be for one person to spread unverified tales about another or to make unchristian use of them even if verified.

DEADLY SINS

Medieval Christianity worked out a list of what it called "The Seven Deadly Sins": Pride, anger, envy, impurity, gluttony, slothfulness, avarice.

Not so familiar to most of us is a list of deadly sins in Judaism, with *idolatry* first, *adultery* second, *murder*

third, and in fourth place, *gossip*. Gossip, moreover, is defined in this list as any sort of rumor or report that would defame or mar the reputation of another human being.

Whether you put it in one position or another in the scale of sins, certain it is that we'll never deal with it seriously enough unless we see it as a wrong to be confessed and not merely as a weakness to be lightly admitted. Its ugliness and viciousness in God's sight must be faced. "It is reported . . . and Gashmu saith it," is one of the devil's trademarks.

While Gashmu is in our spotlight, let's make a second observation regarding him. More than a symbol, he is a *warning*.

WORDS ARE DEEDS

He stands as a warning against *the mistake that words are only words*. The fact is that words are deeds. We dismiss the matter far too superficially when we say, "Words, just words! It's action that counts." Or when we give out with the remark, "Well, *say* it. You might as well say it as to *think* it!"

From one point of view—God's look into our hearts—that may be true. But from another viewpoint it is quite wrong. Once you have said it you have, in some measure, committed it to the public. You have loosed it into the stream of history. For the inescapable fact is that a word is a deed.

Furthermore, Gashmu stands as a warning that gossip is a way of *doing damage that goes beyond all possibility of repair*. Hear me carefully. I did not say that it goes beyond the possibility of *your* repentance or of *God's* forgiveness, but only that it exceeds even God's ability to wipe out its consequences.

THE WORM OF SUSPICION

Take an example of how subtle and far-reaching this can be. An army chaplain said that one day he was talking to another chaplain about a third—a colleague of both of them. When he remarked that the absent chaplain had been very fine and cooperative on the post, the chaplain being addressed replied, after a few seconds' pause, "Well, he feels that you have the ear of the higher-ups, and he's bucking for a promotion." What was the effect? The chaplain said that, although he resented such a remark and had no reason to believe there was the slightest truth in it; he found that the worm of suspicion had been placed in his mind. In spite of all he could do to talk himself out of it, he was forced to admit that it spoiled something fine in the friendship he had enjoyed with the comrade who had been downgraded in that momentary remark.

It's the old story of the peasant and the monk. The peasant, having told an unkind story about another, asked the monk what he could do to atone for his sin. "Fill a bag with chicken feathers," said the monk, "then go to every house in the village and drop a feather in each yard." The peasant did as he was told. Returning to the monk, he asked if this completed his penance. "No," said the monk, "you must now take the empty bag, go back to every house, and pick up the feather you dropped there." "But that is impossible," protested the peasant, "for by this time the wind has blown most of them somewhere else." "And so it is with your slanderous stories and evil words," replied the monk, solemnly. "They are easily spoken, but, no matter how hard you try, you cannot bring them back again."

That is the warning that I beg you see in the unpleasant figure of Gashmu. There are Gashmus in every community and church. God forgive their sin! But—and let it be said reverently—God Himself cannot undo all the *effects* of their sin.



Let me add a more positive note: Gashmu can render us service not only as a symbol and a warning, but also if you will forgive an overworked word—as a *challenge*.

EXAMINE OURSELVES

The bad example of Gashmu should serve as a stern summons to examine ourselves and our speech.

Ourselves! Why? Because the habit of gossip often reveals much more about *you* than it does about the person about whom you are carrying on your tittle-tattle. Many a woman has said concerning another woman who has a larger wardrobe than she, "Don't you think she overdoes her dressing?" without realizing that what she is really saying is, "I'm envious of her." And many a man has jibed concerning another, "Look at him—always hogging the lime-light!" without understanding that his real meaning is, "Look at me—I'm uncomfortable because his success is greater than mine!"

THE MIRROR OF THE CROSS

This behaviour in people of the world is bad enough; in Christians it is serious. It comes from our not holding before us the mirror of the Cross long enough for us to see—and be horrified at—this wretched ego-mindedness. Then, with self-awareness and conviction, to surrender wholly to the power of the Cross! Calvary is so hot a flame that when we consign ourselves to it, it sears to a cinder the self importance that lies behind our gossipy tongues.

And then our *speech*—that, too, should be examined in the light of Gashmu's sorry spectacle.

LIVE ON THE HEIGHTS

Put your speech about others to three tests, said Alexander Whyte, if you want to live on the heights with your Lord.

Test One: Is it *true*? Do I know it to be true? If it is hearsay, the test is not passed. If it appears in print, the test is not necessarily passed. Many a misrepresentation has found the light of print that belongs to the darkness of the pit.

Test Two: Is it *necessary*? Granting that it is true, is there any need of its being made the subject of idle chatter in *this* situation or before *these* people?

Test Three: Is it *kind*? How does it fit in with our Saviour's statement of the second greatest commandment: "Thou shalt love thy neighbor as thyself"? How does it harmonize with Paul's appeal to the Christians of his day: "Accept life with humility and patience, making allowances for each other because you love each other. Make it your aim to be at one in the Spirit, and you will inevitably be at peace with one another" (Ephesians 4:2, 3—*Phillips*)?

"It is reported . . . and Gashmu saith it!"

"They say!" Ah, well, suppose they do; But does that make the story true? Suspicion may arise from naught But malice, envy, want of thought. Why count yourself among the 'they' Who whisper what they dare not say?

"They say!" But why the tale rehearse, And help to make the matter worse? No good can possibly accrue From telling what *may be* untrue. And is it not the better plan To speak of all the best you can? "They say!" Well, if it should be so, Why need you tell the tale of woe? Will it the bitter wrong redress? Or make one pang of sorrow less? Will it the erring one restore Henceforth to 'go and sin no more'?

"They say!" Oh, pause and look within, See how thy heart inclines to sin; Watch, lest in dark temptation's hour Thou, too, shouldst sink beneath its power. Pity the frail, weep o'er their fall, And speak of good, or not at all!"

—Minneapolis, Minnesota

They Hanged Their Prophet

A. W. Tozer

"The only man who has the right to say that he is justified by grace alone is the man who has left all to follow Christ."

HIS NAME was Dietrich Bonhoeffer and he lived and witnessed in the time of the terror when all Europe lay under the shadow of the mad nihilist, Adolph Hitler.

Bonhoeffer, a brilliant scholar, theologian and leader in the Confessional Church in Germany, was still in his thirties when the Nazis came to power. His keen perceptive mind told him that the political consequences of National Socialism would be bloody war for Germany and the world, and his sensitive Christian heart recoiled from the unbelievable malignity of Hitler and his band of assassins. So the young Bonhoeffer went boldly to the microphone and warned the nation of the inevitable consequences of a political system "which grossly misled a nation and made the 'Führer' its idol and God."

When he saw the war clouds forming, Bonhoeffer left Germany for a while and carried on his work in England, but his Christian conscience would not allow him to observe for long his country's travail from a place of safety. "I shall have no right to participate in the reconstruction of Germany after the war," he said, "if I do not share the trials of this time with my people. Christians in Germany will face the terrible alternative of either willing the defeat of their nation in order that Christian civilization may survive, or willing the victory of their nation and thereby destroying our civilization. I know which alternative I shall choose, but I cannot make my choice in security."

Bonhoeffer returned to Germany and for a time worked for the Confessional Church and with the political underground, but he was soon arrested by the infamous Gestapo and clapped into jail along with other members of his family. Thereafter he was shuttled back and forth between prisons and from one concentration camp to another, serving his fellow prisoners, witnessing, praying, comforting and assisting in every way possible. They tell of his "calmness and self-control even in the most terrible situations." He was, they said, "a giant before men but a child before God."

"The guiding force in Bonhoeffer's life," wrote Dr. Liebholz, "underlying

all that he did, worked and suffered for, was his faith in and love of God, in whom he found peace and happiness."

"When God calls a man," Bonhoeffer had said, "he calls him to come and die." And on April 9, 1945, at the concentration camp of Flossenburg he was called upon to do just that. He had previously refused to allow himself to be rescued lest he endanger the lives of certain others, so "he went steadfastly on his way to be hanged, and died with admirable calmness and dignity."

Thus to the German people, grown arrogant with racial pride and dangerously bloated with temporary success, God in His mercy sent His man, a seeing man sent to the country of the blind, and the nation of blind men hanged their prophet, dumped his body into an unmarked and unknown grave and reeled on to national humiliation and final collapse.

Out of the travail of Bonhoeffer's brief life, squeezed like wine from the trampled grape, flowed half a dozen books, one of which, *The Cost of Discipleship*,* was brought out in an English translation in 1948 and is now in its fourth printing. The publishers, The Macmillan Company, of New York, have kindly granted me permission to quote freely from this book. I shall quote from the first chapter only, with the hope that readers of this magazine will acquaint themselves further with the teachings of this remarkable man.

Only the knowledge that truth is universal and mankind very much the same the world over enables us to understand how a young Lutheran minister, examining German Christianity in the middle thirties, could diagnose so skillfully the disease that threatens to destroy Evangelicalism in America twenty years later. What he says of conditions in Germany then is terribly, frighteningly true of American Christianity today. The parallel is alarming.

"Cheap grace is the deadly enemy of our church," he begins. "We are fighting today for costly grace."

"Cheap grace means grace sold on the market like cheap-Jack wares," he says, and one might imagine him to be

reporting what he had seen and heard in some of our modern gospel meetings.

"The sacraments, the forgiveness of sins, and the consolations of religion are thrown away at cut prices. . . . Cheap grace means grace as a doctrine, a principle, a system. . . . An intellectual assent to that idea is held to be of itself sufficient to secure remission of sins. The church which holds the correct doctrine of grace has, it is supposed, *ipso facto* a part in that grace. In such a church the world finds a cheap covering for its sins; no contrition is required, still less any real desire to be delivered from sin. . . .

"Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, communion without confession, absolution without contrition. Cheap grace is grace without discipleship, grace without the cross, grace without Christ living and incarnate. . . .

"(Costly grace) is *costly* because it calls us to follow, and it is *grace* because it calls us to follow *Jesus Christ*. It is costly because it costs a man his life, and it is grace because it gives a man the only true life. It is costly because it condemns sin, and grace because it justifies the sinner. . . . Above all it is *costly* because it cost God the life of His Son . . . and what has cost God much cannot be cheap for us."

Martin Luther taught justification by faith and forgiveness through grace, but the Lutheran Bonhoeffer saw the abuse these doctrines had endured in the house of their friends. "It is a fatal misunderstanding of Luther's action to suppose that his rediscovery of the gospel of pure grace offered a dispensation from obedience to the commands of Jesus, or that it was the great discovery of the Reformation that God's forgiving grace automatically conferred upon the world both righteousness and holiness. On the contrary, for Luther the Christian's worldly calling is sanctified only in so far as that calling registers the final, radical protest against the world. . . . It was not justification of the sin, but the justification of the sinner that drove Luther from the cloister back into the world. The grace he had received was costly grace. It was grace for it was like water on parched ground, comfort in tribulation, freedom from

(Continued on page eleven)

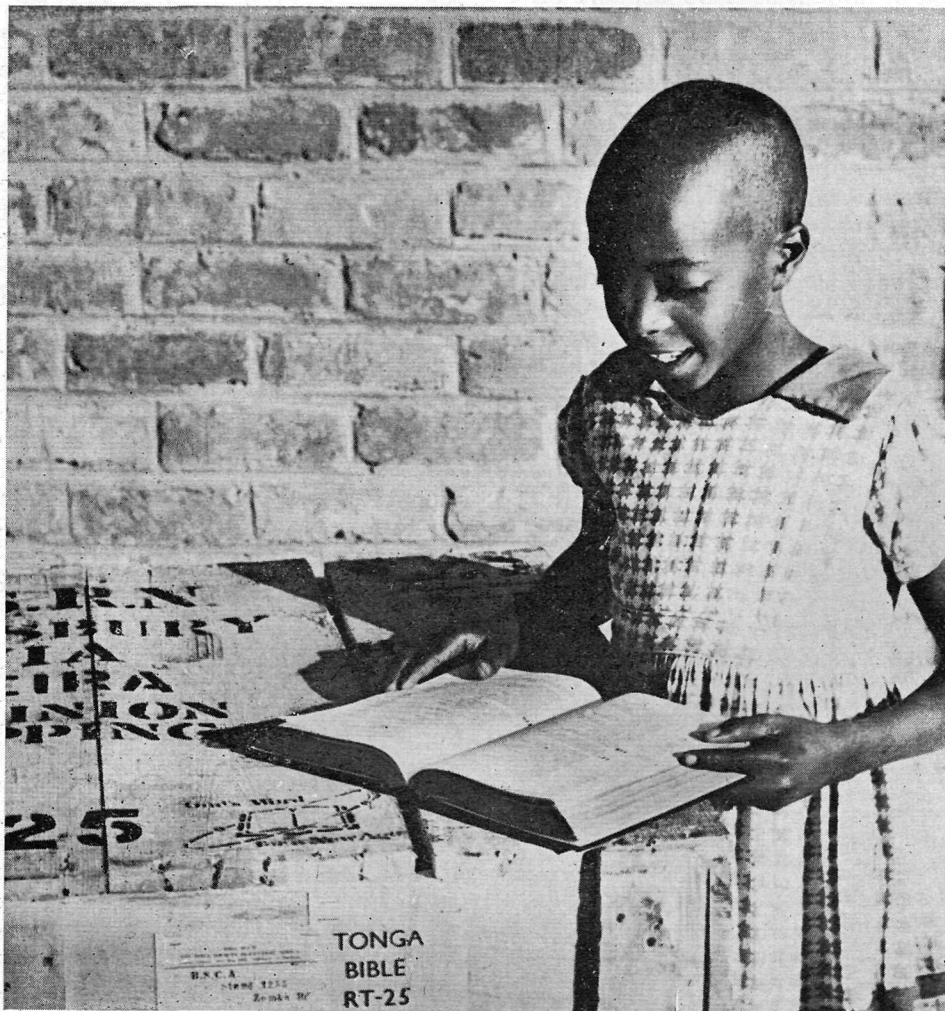
* *The Cost of Discipleship*, by Dietrich Bonhoeffer. The Macmillan Company, New York City. 199 pages, \$2.75. May be purchased from Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa.



Rev. Sampson Mudenda, Macha District Overseer, leads in a service of dedication of the new Bible. The meeting was sponsored by denominations working with the Tonga people and the British and Foreign Bible Society.

MISSIONS

Good News in Tonga



The new "Ibbaibele," fresh from the packing case, is excitedly examined by a Tonga girl.

How shall they hear, except they have the Word?

DO YOU KNOW that out of the 800 tribal languages in Africa, only 225 have had translations of the New Testament? And only now is the complete Bible translated into the fifty-sixth language. This latest Bible, printed by the British and Foreign Bible Society, is in the Tonga language.

Recently it was presented to our people in Northern Rhodesia. It was an exciting time—for them and for us—as they saw *THE BOOK* for the first time in their own language. By the way they handled the book and by the look on their faces, we could sense their gratitude. I felt a little ashamed that I had taken the English Bible for granted! We have had it for hundreds of years. But can you imagine what it would be like never to have seen a Bible in your own language? I joined heartily in thanking God for those who made it possible to get the Bible in the language of the people.

It was in 1935 that interpreting the New Testament into Tonga began—amid many difficulties. Training for missionary work does not ordinarily include special training in Greek and Hebrew. And those who knew Tonga as their mother tongue had not advanced far enough in other language study to be of much assistance in such a technical task. Much of the work was done by missionaries who had a normal load of work otherwise. Our own Brethren in Christ missionaries, particularly Miss Anna Engle and Miss Edna Lehman, shared in checking translation and type proof reading.

The interpreting was finally finished in 1959, and then the type had to be set. A proof copy had to come back from England to be checked. Time dragged on as it went back to the presses. Of course, it had to come back to Africa again for final examination, as the printers were not familiar with Tonga. I'm sure that if you had waited all this while, you too would have been happy to see the big boxes of Scriptures that came from the hold of the ship.

No one in all this work could expect to make money. Anyway, because of the comparatively small number of Tonga-speaking people, only ten thousand copies were printed. The actual cost of printing is \$2.35, but the book sells for \$1.10. Even with such a bargain, many people will find it difficult to purchase one. We thank God for an inexpensive, yet well-bound Bible, through the work of the BFBS.

The coming of the complete Tonga Bible marks a new era in our missions. It is not the *end* of something but

the beginning. In days gone by, a great problem was to teach people to read. Now we must provide good reading material. There is very much to be done.

The unveiling of the new Bible was appropriately celebrated. A large group of Christians of many denominations met in Choma, N. Rhodesia. Later, centrally located churches like those at Sikalonga and Macha introduced the Bible to those who were not able to travel the distance to Choma.

Moving words were spoken. The senior preachers especially rejoiced to see the day of the complete Tonga Bible. But the most heart-warming response seemed to come from the young people.

One student appeared at the missionary's kitchen and pleaded for work in order to get money to buy a Bible. In one home the children were pleased to find that wherever they opened the new "Ibbaibele," it spoke to them in their language. They exclaimed, "This Bible is for the children. It is our Bible."

How shall they hear, except . . . ?

—Lamar F. Fretz, Livingstone, N. R.

New Bishop Elected

THE General Conference of the Brethren in Christ Church in Africa, meeting at Mtshabezi Mission, August 31 to September 5, elected the Rev. Alvin J. Book as Bishop in Southern Rhodesia. By long distance call the Executive Secretary informed Brother Book, on furlough in Kansas, and secured his acceptance, which was cabled back to Africa while the Conference was still in session.

Brother Book is the first bishop to be elected by the vote of the African Church. He succeeds Bishop David E. Climenhaga whose furlough falls due in 1965. He desired to be relieved of the office at the time of furlough.

Henry N. Hostetter
Executive Secretary

DO SOMETHING!

WORLD LITERATURE SUNDAY

October 11, 1964

Do something—in your home, Sunday school class, or church, or in all three. Read a new paperback of the kind that inspires and informs your inner man, pray, give, involve your children, meditate . . .

September 28, 1964

For the Dissemination of Bibles and Christian Literature

Matopo Book Room, Bulawayo, S. Rhodesia, AFRICA

Christian Literature Center, Saharsa, Bihar, INDIA

Begu Sarai Reading Room, in a newly industrialized area in Bihar Province, INDIA

Christian Book Store, Hagi, Yamaguchi-ken, JAPAN

Authorized but not yet established: Choma Book Shop, Choma, N. Rhodesia (Zambia), AFRICA

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"I never saw such a beautiful place before," exclaimed an Indian national

when he visited the then newly opened Center in Saharsa. It wasn't the *place*; it was the delights of literature that spoke to heart, soul, and mind! WHO is going to meet this search for reading matter? WHO?

Large or small sums of money invested in more such centers or to increase the stocks in existing centers are paid back to the center through book sales and form a revolving, snow-balling fund to keep on feeding the Bread of Life until Jesus comes.

Brethren in Christ World Missions
Box 171, Elizabethtown, Pa.

Saharsa Literature Center

SEED

S. N. Rai

A N OFFICER from the Intelligence Bureau, investigating foreign missionary activities in India, came into the bookstore and was surprised at my answer to several of his questions. When he had finished asking questions, I gave him a tract telling about the work of Christ and Christian missions. As he finished reading it, I asked him, "Have you ever read the Bible?"

"No."

I challenged him to read it, mentioning also that in it he would find the correct answers to his questions about missionary activity.

However, instead of buying a Bible he bought other Christian books, promising me to buy a Bible the next time. But whenever he was in the library he read the Bible. Finally he was so much impressed by the work of the Christian missionary and ministry that he went away promising that he would send his children to the mission school.

Since then he has come many times to the literature center and bought books for himself and his children. Now his children are in the mission school and taking part in Bible classes and prayer. Pray for his children that as they learn about Christ and as they read the Bible they will accept Christ as their Saviour. The man himself now praises Christ and what the missionaries have done for India. Pray that he may be brought to a saving knowledge.

* * * * *

TWO AGENTS of a big medical firm

came in and looked around the book shop and library. They came from a big town, but they were so much impressed that one of them told me, "Whenever I come for business I always come to read here, because when I come here I find peace."

Then I asked him the meaning of peace, and I explained to him the real peace of Christ and how to obtain such peace after forgiveness of sins through Christ. I also handed him a few tracts regarding peace and new life.

Now whenever he comes to Saharsa he comes to the literature center for "peace." Pray for this man also.

* * * * *

A STUDENT asked about the Christian religion. He was very much impressed on hearing that the forgiveness of sin was possible. I shared my own testimony with him. I handed him a card for a Bible correspondence course. Now and then he stops in for guidance regarding this course which he is studying. As I help him I can see on his face how he wants to know the teaching of the Bible.

* * * * *

A YOUNG SOLDIER from another area came in, wanting to meet some of the Christian pastors. So we talked for a little while. Then we both prayed and as he was about to leave I invited him to church service.

It is easier for any one to come to a public place like the literature center (Continued on page nine)

Crusaders

Denominational Youth Director Named

THE BOARD OF CHRISTIAN EDUCATION made a positive forward move at the recent General Conference in the appointment of a national Youth Director. For the present, he will serve in a part-time capacity. Projected plans include a gradual progression until the Youth Director will be a full-time man.

Walter Winger, minister at the Port Colborne, Ontario, Brethren in Christ Church has accepted the appointment.

His work will include assisting in the creative work of the Commission on Youth, planning and guidance for future youth activities and promotion of the Commission program. He will also assist in the compilation of youth program ideas and give study to fellowship opportunities for Boys Brigade and Pioneer Girls leaders in the local congregations.

For the present the Youth Director will be able to give only a limited amount of time to field work—direct contacts with local youth groups and leaders. When this office becomes full time, there will be greater opportunity for such work.

In the meantime, be assured that the Christ's Crusaders of your own church will soon begin to feel the benefits of this appointment.

* * * * *

The Commission on Youth feels particularly fortunate in gaining the services of Walter Winger. It would be hard to find a man in the Church with greater aptitude for and interest in youth work.

He was born in Kindersley, Saskatchewan, in the year 1929. He moved with his parents, the late Rev. Marshal Winger and Mrs. Winger, to near Fenwick, Ontario, in 1936. Walter attended Niagara Christian College and was graduated there in 1948.

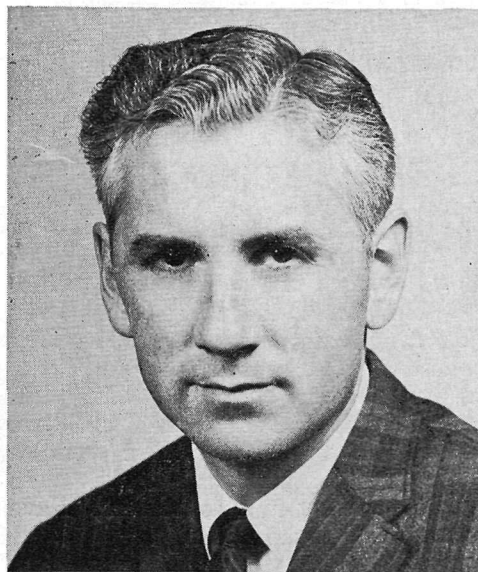
He courted a blue-eyed blonde, Lois Heise, of the Heise Hill congregation near Gormley, resulting in marriage in 1951. Their happy home is blest with three sons: Larry 11, Lee 8, and Scott 2.

Rev. Winger began working with what was called the Sunbeam Sunday School near Port Colborne in 1954. In 1957 a new church was built nearby and he has served as pastor up to the present time.

Feeling a need for more formal education, Walter attended Toronto Bible College and was graduated with a B.th degree in 1960. He served as president of the student government in the final year. In the same year he was ordained to the ministry.

The new youth director was appointed to the Board of Christian Education in 1955 and served on the Commission on Youth for two years. Since that time his labors have been with the Commission on Home.

In the Canadian Conference he served on the Board of Christian Education from its inception. He was elected Secretary of the Conference four years ago. He held executive positions on all the boards and commissions mentioned above.



He is young enough to remember both the good and bad in youth of CC age, and yet old enough to have accumulated some wisdom toward the solving of their particular problems.

Roosevelt's Nine Points On Church-going

1. In this world, a churchless community, a community where men have scoffed at or ignored their religious needs, is a community on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sabbaths differ from other holidays in the fact that there are fifty-two of them every year. Therefore on Sabbaths go to church.

4. Yes, I know all the excuses. I know that one can worship the Creator in a

grove of trees, or by a running brook, or in a man's own house just as well as in church. But I also know as a matter of cold fact the average man does not thus worship.

5. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

7. He will take part in singing some good hymns.

8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young people who regard church-going as a soft performance.

9. I advocate a man's joining in church work for the sake of showing his faith by his works.

WHAT IS YOUR ANSWER?

Crusaders who are approaching decisions regarding national service would do well to examine the following questions. They are typical of the questions posed by draft board officials to young men claiming exemption from military service on the basis of conscientious objection. They are given here not with the intention of encouraging prepared answers but that each person may examine the basis of his convictions in its broad implications. The questions recently appeared in THE I-W MIRROR, a monthly periodical published in the interest of I-W men in service.

1. In your own words, tell me why you are a conscientious objector.
2. You base your reason upon the Bible. Name at least six scripture passages that will support your position.
3. How did you come to this position?
4. You are asking for special privileges. What special contributions have you made to your country?
5. If the Bible is your guide, have you read it? Do you read it each day?
6. Do you believe in a police force?
7. Do you believe that we should have a standing army?
8. What do you think of our traffic laws?
9. Do you have fire arms at home?
10. What have you done that a Christian in the army has not done?
11. What contributions have you made to your church or Sunday School?
12. How would you protect yourself and your family if an enemy would attack you?
13. How do you account for all the wars in the Old Testament?
14. Do you practice the rule of love and understanding in school? How? Do you have any school cliques?
15. Would you help an army man who was wounded?
16. Why can't you take the I-A-O position?
17. Couldn't you do more good as a chaplain in the army than as an attendant in the hospital?

Seed

(Continued from page seven)

than to go to church. But he attended church services regularly. He wanted to be a Christian. I introduced him to the Bible correspondence course. He could not finish the course because of time and hard work. He accepted Jesus Christ and wanted to be baptized and so we arranged for Bible classes for him. At last on Easter day of this year he was baptized.

* * * * *

This combination of individual witnessing and literature I believe to be one of the best means of reaching educated people of India today with the gospel of salvation. It is my earnest prayer that the Lord may help me to bring souls into His kingdom. Then the purpose of this literature center will be fulfilled and wider doors will open. I shall be most grateful if you pray with me.

I-W Men Home from Africa

Sam King and Ron Garling arrived home from their terms of worthy service in the Rhodesias around the middle of August. Home addresses: Samuel J. King, R. 1, Box 152, Belleville, Pa.; Ronald Garling, 552 N. Allison Street, Greencastle, Pa.

Arrived

Word has been received by cable at the BCWM Office indicating the safe arrival on September first at Cape Town of the "Herrotaker" party, who sailed August 14. Can you figure that out?

How grateful we should be to our God for the traveling mercies accorded our missionaries—in journeyings oft.

Study the record of each of our Lord's appearances after His resurrection from the dead and notice that in every case the emphasis was placed *on the outreach of the believers*. . . .

"It is strange that today we look upon our churches as places where we are comforted and soothed instead of an army on the march. The emphasis has so drastically shifted that the ministry of some churches is more renowned for its tranquilizing than for its stimulating effect. What would Peter and Paul, Martin Luther and Wesley say to that?"

Harold W. Fife, "S. S. Times"

September 28, 1964



Putting the second coat of mortar on front western side with dormitory wing.

Progress Report — Tokyo House

"As things now stand, we plan to move in around the 10th of September. As of tonight [Aug. 21] the second floor is finished except for pipes and shelves in the closets and some painting. On the first



Three p.m. — official refreshment time for workmen affords fine opportunity for Christian testimony to men who never attend Christian meetings. Notice the uncomplete first floor walls.



Recent meeting in our home of local cell group. About half the group are local Christians; the other half, non-Christian. We usually average about fifteen at a meeting; some of the group had gone home before the picture was taken.

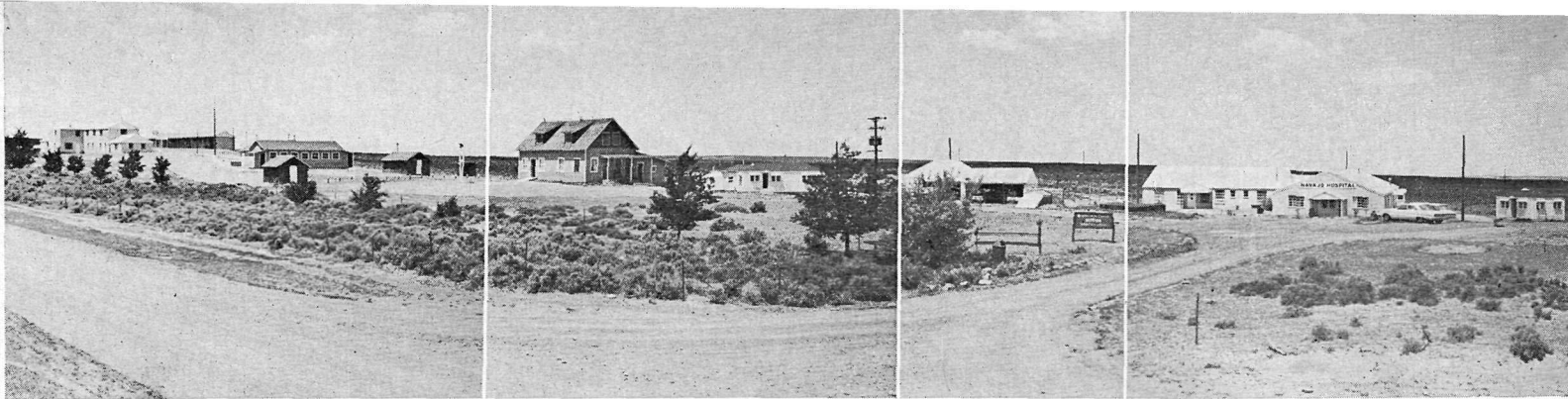
floor . . . within about five days, the living area of our part should be finished as far as carpenter work is concerned. The painting and floors must still be done. After our living area is completed, the storage shed will take about four days. Then the three-room dormitory in the back must still be finished on the inside for the Japanese roomers. The entire housing project should be completed by the end of September.

Correspondence after September 2nd should be addressed: 228, 4-Chome, Nukuimachi, Koganei-shi, Tokyo-To, Japan.

John W. Graybill



Missionary John Graybill making kitchen cupboards in Tokyo house.



After 17 years, this amazing plant with boarding school facilities, staff houses, laundry, shop, hospital, and a bountiful well of soft water. Under benign sky or stormy, surrounded by the delightfully penetrating tang of sagebrush, or mantled in ermine snow, here is a center of blessing primarily to the Navajos; also to neighboring prospectors, ranchers, and missions. (CONTINUED BELOW)



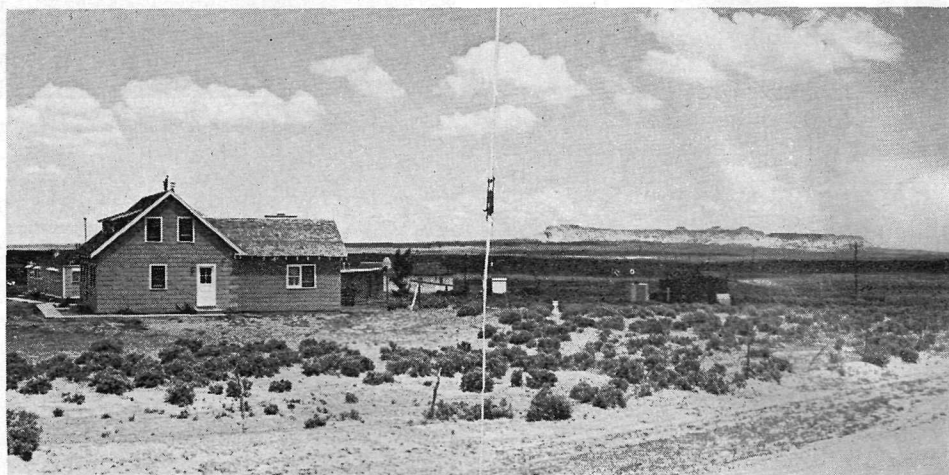
(ABOVE) Mrs. Louise Werito, Navajo mother at her camp, about 1948. (BELOW) Mrs. Werito with her complete family in July, 1964.

THE SEVENTEENTH anniversary of the founding of the Navajo Mission was observed on Sunday afternoon, August 16. Mrs. Yazzi and Mrs. Werito (see pictures) were among those who spoke on this occasion. What a joy to hear their voices! Representing a people who, for centuries driven into recoil, have been withdrawn and silent in the presence of the white man.

Rosa Eyster also recounted interesting facts and incidents from the earlier years. It was regretted that the Lynn Nicholsons who with Miss Eyster founded the work, were unable to be present; as well as Miss Dorothy Charles who was a teacher from 1949 to 1962.

This was a happy occasion for all present. Informal fellowship with refreshments followed the program.

Superintendent Wilmer Heisey sees a fourfold mission in the work: (1)



Superintendent's house—staff residence to the left, flat-top mountain range in the background.

Home Missions and Extension

Navajo Mission Celebrates 17th Anniversary

LOVE and UNDERSTANDING—a revolutionary force which does not obtain in the normal course of the mingling of races; (2) MEDICAL care, filling a vacuum; (3) TEACHING ministry—meeting the needs of those Navajos who will spend their days as sheep herders, and providing poise and stability to those venturing more actively into the mainstream of American life; and (4) SPIRITUAL enlightenment—a Christianity which enables its

adherents to make the choices and meet the changes thrust upon hogan dwellers today in this land of their nativity.

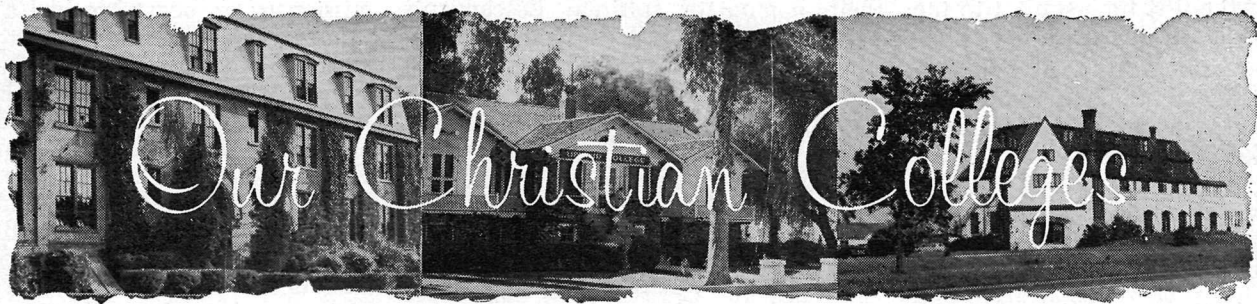
Quoting Rev. Heisey: "Work, love, patience, and prayer gradually built a bridge over which the Mission and the Dineh (people) were able to cross a difficult arroyo that naturally separated them from one another."



Sarah Begay, riding the range in 1948.



Mrs. Yazzi (Sarah Begay) with her husband and children in their Christian home. Son to left of lamp is an eighth grader at the Mission school this year.



MESSIAH COLLEGE

DR. ARTHUR M. CLIMENHAGA'S FAREWELL

Dr. Arthur M. Climenhaga, retiring President of Messiah College, served his last official day as President on the last day of August. The climax of this day was a farewell banquet given in honor of Dr. and Mrs. Climenhaga.

The banquet, given at the Chalet Restaurant was sponsored by the faculty, staff and trustees as well as community organizations of which Dr. Climenhaga is a member. Tributes of honor were made by Rev. Donald Shafer, President of the college alumni, Professor Carl Koch, former Superintendent of the Mechanicsburg Area Joint Schools, Dr. Charles Eshelman, professor of Education for the college, Dr. Harold Engle, Chairman of the Messiah College Board of Trustees, and Senator George Wade of the Pennsylvania Legislature.

Dr. and Mrs. Climenhaga were presented with gifts by Mr. Roy Shaull, Vice-President of the Harrisburg National Bank and Trust Company. Dr. Arthur Climenhaga was presented with a Bulova watch and Mrs. Arthur Climenhaga with a silver-covered casserole dish.

The Climenhagas have taken residence in Wheaton, Illinois, where Dr. Climenhaga is the executive director of the National Association of Evangelicals.

NURSES GRADUATE WITH TOP HONORS

Each of the four nurses who graduated from the Harrisburg Hospital this fall received special honors. Lenora Hershey Stern received the General Excellence in Nursing Award; Outstanding Achievement in Surgical Nursing was given to Judith Altland Keefer; Outstanding Achievement in Cardiac Nursing went to Kathleen Thuma; and Outstanding Achievement in Gynecological Nursing was won by Gladys Knepper. The Messiah College graduates were selected by the Nursing School faculty out of the class of sixty members.

They will receive the BS in Nursing from Messiah College in the spring of 1965.

COLLEGE CALENDAR

SEPTEMBER 8—School year begins with an all-student assembly in the College Chapel at 9:00 A.M.

OCTOBER 11-16—Week of Evangelism

OCTOBER 22—Nelson and Neal, noted piano duo, appear as the first of the school year's Music-Lecture numbers. A performance by the same artists a few years ago was enthusiastically received by the students of the College.

OCTOBER 24-25 — Homecoming. Saturday, inauguration ceremonies for President Hostetter.

NOVEMBER 11—Missions Day

NOVEMBER 25—Thanksgiving recess begins at 12 noon. Classes resume on the following Monday.

DECEMBER 15 — Annual Christmas concert by the Choral Society, 8:00 P.M.

DECEMBER 18-JANUARY 4 — Winter recess, beginning with close of classes.

UPLAND COLLEGE

CONVOCATION CHAPEL

Dr. Ernest C. Colwell, President of the Southern California School of Theology, will be the guest speaker at the Fall Convocation Chapel at Upland College, Monday, September 14, according to an announcement by Dr. Owen H. Alderfer, College Chaplain.

Dr. Colwell has been President of the Southern California School of Theology since its founding in 1957. Prior to that, he served a six year term as Vice-President of Emory University. He was Professor of New Testament Literature at the University of Chicago for 12 years, and served as President of the University from 1945 to 1951.

Dr. Colwell will speak on the theme, "A Christian Student."

JUNIOR ALUMNUS OF THE YEAR

Arthur Bert, son of Mr. and Mrs. Eldon Bert of Upland, California, was given the "Junior Alumnus of the Year" Award at the Upland College Alumni Association Banquet.

A Junior Alumnus of the Year is chosen annually by a committee of judges, including representatives of the college, the Alumni Association, and the Community.

Four criteria are used—Christian Testimony and Service, Academic Excellence, Extracurricular Activities, and Leadership Potential.

Scholastically, Mr. Bert presented a 3.95 Grade Point Average. His Christian Service Activities include Regional Bible Quiz Team—four years, Church Male Quartet—two years, Youth Choirs—eight years. His school activities include Student Body President at Western Christian High School, newspaper staff, choir and quartet, varsity football, junior varsity basketball, and Bible Club.

The Junior Alumnus of the Year is eligible upon admission to Upland College to apply for a scholarship of one-third to full tuition, the specific amount depending upon financial need. The Junior Alumnus of the Year Scholarship was originated by the Alumni Association five years ago to encourage the children of Upland College Alumni to seek high achievement in the areas of Christian Service, Scholastic Activities, Extracurricular Activities, and Leadership.

HONOR STUDENTS ANNOUNCED

Six Brethren in Christ students were among the top thirteen scholars who received Semester Honors at Upland for their outstanding academic achievements during the second semester of the past school year. These students are freshman Jean Alderfer, sophomore Elaine Byer, juniors Linda Farley (nee Book) and Raymond Wingerd, and seniors Curtis Nissly and Anita Wingerd (nee Uddo).

Both Miss Alderfer and Miss Byer were awarded Dean's Scholarships for leading their class for the year with their cumulative grade point averages of 3.81 and 3.64 respectively.

INTERNATIONAL STUDENTS

Among the students gathering for the first trimester at Upland College are eight international students.

Those returning from the 1963-64 school year are Mikyung Paik, senior from Korea; Andrew Chu, senior from Hong Kong; Edmundo Madrid, senior from Guatemala; Rosario D'Angelo, senior from Italy.

New students include Charles Pandjaitan, freshman from Borneo; Henry Keledjian, freshman from Lebanon; Frederick Ondieki, junior from Kenya; and Charles Tengeri, junior from Kenya.

Upland College is very proud of its international student program, and looks forward to another year of getting to know these students from all over the world in a Christian environment. The opportunity to share customs and traditions of one's own country with people from other lands is the opportunity to create better understanding among the nations of the world.

They Hanged Their Prophet

(Continued from page five)

the bondage of a self-chosen way, and forgiveness of all sins. And it was costly, for, so far from dispensing him from good works, it meant that he must take the call to discipleship more seriously than ever before. It was grace because it cost so much, and it cost so much because it was grace."

All this sounds like a voice from another world, as indeed it is. We later victims of "cheap grace" must stand on tiptoe to see over our little doctrinal fences into the rich green meadows of such real Biblical teaching as this.

"In the depths of his misery," Bonhoeffer continues, "Luther had grasped by faith the free and unconditional forgiveness of all sins. That experience taught him that this grace had cost him his very life, and must continue to cost him the same price day by day. So far from dispensing him from discipleship, this grace only made him a more earnest disciple. When he spoke of grace, Luther always implied as a corollary that it cost him his own life, the life that

was now for the first time subject to the absolute obedience of Christ."

Bonhoeffer saw then what some of us are seeing today: "Do we realize that this cheap grace has turned back upon us like a boomerang? . . . We gave away the Word and sacraments wholesale, we baptized, confirmed, and absolved a whole nation without asking awkward questions, or insisting on strict conditions. . . . We poured forth unending streams of grace. But the call to follow Jesus was scarcely ever heard. . . . The sins of the fathers are visited upon the children. . . . Cheap grace has turned out to be utterly merciless to our Evangelical Church. This cheap grace has been no less disastrous to our own spiritual lives. Instead of opening up the way to Christ it has closed it. Instead of calling us to follow Christ it has hardened us in our disobedience."

That there has been over the last quarter century a steady decline in the spiritual quality of the Christian religion in the United States no informed person will attempt to deny. And I speak now not of Liberalism or Modernism but of that evangelical wing of Christendom to which I myself belong by theological conviction and personal choice.

The situation has become so serious that the earnest observer is forced to wonder whether our popular evangelical religion today is indeed the true faith of our fathers or simply some form of paganism thinly disguised with a veneer of Christianity to make it acceptable. One has but to turn to the church page of any city newspaper or leaf through some of the popular evangelical magazines to be made sick at heart by what he finds there.

It is my sober opinion that we have come to our present low estate as the result of an almost fanatical emphasis upon grace to the total exclusion of obedience, self-discipline, penitence, personal holiness, cross carrying, discipleship and other such precious doctrines of the New Testament as cannot be made to harmonize with the doctrine of grace as taught by most of our modern church fathers. These vital teachings are not denied; they are simply allowed to die from neglect, or relegated to a footnote with such explanations and interpretations as will make them ineffective.

The grace that "amazed" our fathers and brought them to their knees in tears and trembling worship has by deadly familiarity become so common that it scarcely affects us in the least. That which was so wonderfully precious to the Moravians and Methodists and

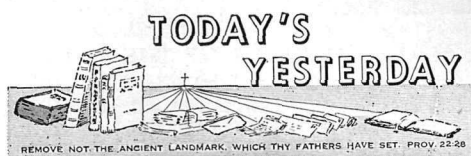
their immediate spiritual descendants has become cheap to a generation of Christians devoted to their own pursuits and engrossed in their own pleasures.

"Happy are the simple followers of Jesus Christ," said Bonhoeffer, "who have been overcome by His grace. . . . Happy are they who, knowing that grace, can live in the world without being of it. . . . Happy are they who have become Christians in this sense of the word. For them the word of grace has proved a fount of mercy."

About the most wonderful thing that could happen to us Christians today would be for God to send a teacher who understands grace and preaches it again *in its scriptural context* without divorcing it from its moral implications. He will need to have Isaiah's insight to *see*, and he will need to be as bold as Elijah to *dare tell what he sees*.

God sent such a man to Germany and they hanged him. A defeated, divided, occupied Germany probably wishes now that it could undo its rash act. But there's something terribly final about hanging. I hope we remember that when our day of visitation comes.

—The Alliance Witness



The Jesse Engle Missionary Party En Route to Africa

(As recorded about 1914 by H. Frances Davidson, a member of the party)

THIS, our first voyage across the Atlantic, was a delightful one. The sea was unusually calm for that season of the year, so that none of our number became sick, except one, as we neared the coast of Ireland. The passengers on board were on the whole congenial. As we paced up and down the deck, many thoughts crowded in upon us too deep for utterance. What did the future have in store for us? What awaited us on the other side? The Lord alone, whose messengers we were, could foresee. The great, wide, boundless space of water was an ever-increasing source of interest and delight, and greatly enlarged our conception of the power and majesty of Him 'who hath measured the waters in the hollow of His hand.' We felt in truth that we had let go the shore lines and had launched out into the ocean of His love.

"The second day out was Thanksgiving Day, and in company with another

missionary on board we had a very enjoyable service which was attended by most of the second-class passengers. Sunday morning there were the regulation Church of England services, and later our genial table steward asked Elder Engle to preach in the evening. He did so to a large, intelligent, and interested congregation. As there had been much conjecture among the passengers as to who we were, and what our belief was, he embraced the opportunity, while speaking, of setting forth some of the tenets of our faith, much to the satisfaction of those present.

"On November 31 the steamer reached Liverpool, England, and the first part of the voyage was at an end. As we stood on deck gazing at the strange scenes around us and at the sea of unfamiliar faces looking up into ours, and awaiting our turn to disembark, we realized in truth that we were strangers in a strange land. . . ."

CHURCH NEWS

BULLETIN-BITS

Fairland, Pa., Men's Fellowship Chorus sang at Lebanon County Prison, Sunday afternoon, August 30. The same evening the Chorus participated in a hillside Vesper service in the Hill Lutheran Church Grove.

Mowersville Crusaders, Pa., sponsored a tent meeting, August 30-September 6. The tent was located near Roxbury, one-fourth mile north of the Junction of 433 and 641 with Rev. Earl Lehman serving as evangelist.

The churches of southern Ohio joined for a fifth Sunday Rally at the Highland Church, August 30. Leighton Mann spoke of his experiences in Alaska, Dorothy Kniesly spoke of the work in San Francisco and Carl J. Ulery presented the evening message.

Sunday schools of southern Ohio joined for a one-night convention, September 11. The film "A Convention in a Can" was the main feature.

Luke Keefer presented the discussion "Techniques of Teaching" at a Sunday school prayer meeting, Air Hill, Pa., Thursday evening, September 10.

Fred Johns, Chambersburg, Pa., was guest speaker for a Christ's Crusaders prayer meeting, Antrim congregation, Wednesday evening, September 9.

S. Lane Hostetter is conducting Bible studies on topics of interest for young people with the Christ's Crusaders at Elizabethtown, Pa., September 6-20 and October 4 and 18. The messages are on the Bible and Christian life.

Dr. Arthur Climenhaga was guest speaker on the Gospel Tide Hour Radio program over WCHA, Chambersburg, Pa., Sunday morning, September 6.

Rev. Norman Wingert accompanied by his wife, returned to Chambersburg, Pa., his home church during his youth, and presented a very forceful message on relief work in strife-torn Central Africa, Sunday morning, August 23.

Evangelical Visitor

Waynesboro, Pa., conducted a campfire service in the Mark Victor Memorial Park, Sunday evening, August 30.

Hanover, Pa., conducted tent services along the Hanover-Spring Grove Road, August 30-September 13. John L. Rosenberry served as evangelist.

The District Superintendent of the Pennsylvania Temperance League, Dr. Henry Kreiss, was guest speaker at Conoy, Pa., Sunday morning, September 6.

Pastor David Buckwalter, DeRossett, Tennessee, presented morning devotions over Station WSMT, September 7-11, in Sparta.

Norman Wingert, recently returned from relief work in Africa, was guest speaker at the Annual Homecoming service, DeRossett, Tennessee, Sunday, September 13.

John K. Stoner, as student minister, became associated with the Palmyra, Pa., congregation Sunday, September 6. Dr. C. N. Hostetter, Jr. serves as pastor.

Dr. Lloyd Knox, Publishing Agent of the Free Methodist Church, Winona Lake, Indiana, was guest minister at the Village Church, Nappanee, Indiana, Sunday morning, September 20.

Rev. Monroe Dourte was guest minister for a Harvest Praise Service at Conoy, Pa., Sunday, September 7.

Sunday evening, September 13, was designated as "The Evening of Music" at Air Hill, Pa. Professor Earl Miller directed the singing with special numbers by the Orrstown Male Chorus, a male quartet, the Mellowetts and others.

The oldest member in the Central Conference, probably including the entire brotherhood, Grandma Stump, Pleasant Hill, Ohio, celebrated her 105th birthday, August 31.

The Western Ohio District of the Pilgrim Holiness Church, has negotiated a ten-year lease on the Memorial Holiness Camp Grounds, West Milton, Ohio, for their Annual Camp Meeting and Youth Conference.

Rev. John Schock invites voluntary service workers to find employment in the area of McMinnville, Tennessee. Openings include secretaries, school teachers, nurses and likely other types of employment. Contact should be made with the pastor of this new extension area, Rev. John Schock, 401 Pace Street, McMinnville, Tenn.

Rev. Morton Dorsey, Circleville, Ohio, in the area for a Seminar at Roxbury, Pa., preached at Chambersburg, Sunday evening, August 30.

An ordination and consecration service was held for Mr. and Mrs. J. Harold Stern, outgoing missionaries to Africa, at Cedar Springs, Pa., Sunday, September 27.

Rev. Herman Beers was guest minister for both services at Clarence Center, New York, Sunday, September 6.

Alvin Book, Peter Willms and Henry Hostetter are scheduled for missionary services in the Indiana churches the weekend of October 3-4.

Pastor Calvin B. Fulton, Callaway congregation, Va., reports a need for clothing and school supplies in their immediate area. Anyone desiring to assist should address him at 1531 Riverdale Road, S. E., Roanoke, Va. 24014.

Rev. James Brooks, Athens, Ga., a Baptist minister who befriended the Wilbur Benners amid their auto accident returning from Florida last winter, was guest minister for a youth conference at Air Hill, Pa., September 26-27.

Pastor Eber Dourte, Upland, California, presented morning devotions over Station KASK the week of August 30.

Mr. Kenneth Williams, a BIOLA music major graduate has accepted an invitation to become minister of music, Upland congregation, California.

Revival Services

Harry Hock at Air Hill, Pa., October 25-November 8; Elwood Flewelling at Elizabethtown, Pa., September 27-October 3; Orville Butcher at Upland, California, October 11-18; Orion Rhodes at Manor, Pa., beginning September 27; E. J. Swalm at New Guilford, Pa., November 15-29; Charles Rife in Saskatchewan, Canada, September 13-27; Hans J. Meyer at Chestnut Grove, Ohio, September 27-October 4.

Important India Pictures Missing

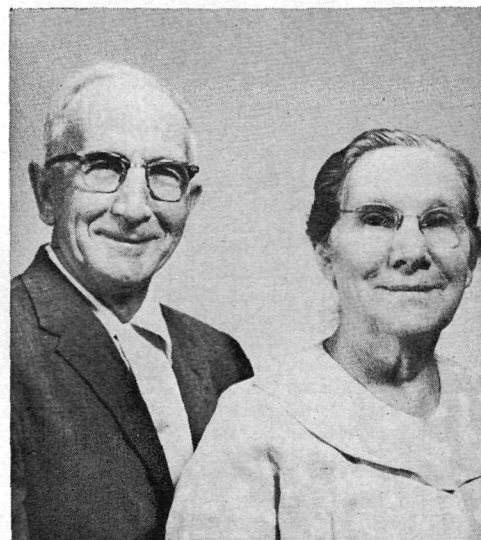
Word from A. D. M. Dick, long-time missionary in India reports that certain important India pictures are missing. Photos have been removed from three albums: 1914-1926, 1927-1935; and 1935-1946. In all 31 photographs have been removed from these albums. It will help greatly in preserving the historic records of the mission work in India to have these pictures returned. Kindly give further information concerning these photos to A. D. M. Dick, Box 185, Silverdale, Pa.

The George W. Richendollars Celebrate Their 50th Anniversary

Mr. and Mrs. George W. Richendollar celebrated their 50th wedding anniversary with an Open House celebration. They were married in 1914 in Ironton, Ohio. During the years they lived in Springfield, Ohio, the past 16 years in Orlando, Florida.

God blessed them with eight children, six of whom were able to be present for the Open House. Their children are five sons, French, Boston; Thomas, Fort Wayne; Lester, George, Jr., and Philip, Orlando; and three daughters, Mrs. Enid Storts, London, Ohio; Mrs. Eveyln Carlton of Indian River City, Fla.; and Mrs. Margaret Watson of Manheim, Pa.

Many friends remembered the Richendollars on their special occasion. May God bless this

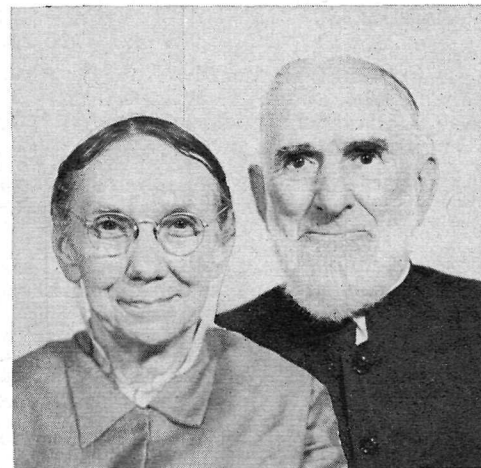


Mr. and Mrs. George W. Richendollar.

couple as they continue to serve the Lord joyfully.

Rev. and Mrs. Jacob L. Charles Celebrate Their 50th Wedding Anniversary

Pastor B. M. Books, Pleasant Hill congregation, Hamlin, Kansas, led an unusual worship service, Sunday morning, August 9. The occasion honored the 50th wedding anniversary of the former pastor and wife, Rev. and Mrs. Jacob L. Charles. The Charles family participated by presenting special music with the morning message, given by their son, Rev. Paul Charles, presently serving at Pasadena, California. The congregation presented a beautiful floral arrangement.



Rev. and Mrs. Jacob L. Charles.

One year following their marriage in 1914, Brother Charles was called to the Christian ministry, giving 34 years of service to the Pleasant Hill congregation.

The occasion was planned and attended by their seven children; four sons and three daughters. All of the children have been or are now active in the program of the church of their parents. They are: Kenneth and family, active in the Pleasant Hill congregation, Hamlin, Kansas; Landon and family, recently installed as the pastor of the new extension church at Rhodes, Iowa; Paul and family, serving at Pasadena, California; Mrs. Harold Sider, Upland, California, has served on the staff of Upland College; Stanley and family, active in the Colorado Springs congregation, Colorado; Marjorie, presently on a six months term with Wycliffe Bible Translators, Mexico City, Mexico; and Dorothy, at home, having served at the Navajo Mission, New Mexico.

The many friends who called during open house indicate the respect with which the community regards Brother and Sister Charles.

Mechanicsburg, Pa.

The extension church of the Mechanicsburg congregation at Duncannon, Pa., continues to move forward. August 16, Pastor Simon Lehman conducted a church membership service with nine receiving the rite of water baptism. Pastor John Knepper of the Duncannon congregation assisted in the baptismal service.

Another milestone in the building program under way at Mechanicsburg was achieved August 16. A brief but impressive Cornerstone Laying service was held at the close of the morning service. The same evening Rev. and Mrs. John Sider, who recently ended a four year term of service at the Navajo Mission, presented the challenge of Home Mission work.

The Junior Crusaders went on a Moses MARCH, August 22. The journeyed through the

Red Sea and on to Jordan with plenty of "manna and quail" provided for the journey. The Ninth Annual Galilean service was held, Sunday evening, August 23. Special music was provided by the Earl Lehman family, Hopewell, Pa., with Brother Lehman bringing an inspirational and challenging message to all who heard his voice on both banks of the stream.

A special youth prayer meeting with home and family emphasis was held August 26. The service concluded with the dedication of three children.

Geraldine M. Wenger

Births

DONMOYER—Lisa Ann, born to Rev. and Mrs. Boydon Donmoyer, Hollowell congregation, Pa., now serving as missionaries in Peru, South America.

CARLING—Tonia Sue, born July 27, 1964, to Mr. and Mrs. Lauren Carling, Fairview Avenue congregation, Waynesboro, Pa.

GINDER—Judith Linette, born July 29, 1964, to Rev. and Mrs. Glenn Ginder, Chambersburg congregation, Pa.

HOCK—Beverly Ann, born August 8, 1964, to Rev. and Mrs. Clark A. Hock, Fairland congregation, Cleona, Pa.

LIGHT—Terry Lee, born August 26, 1964, to Mr. and Mrs. Daniel H. Light, Fairland congregation, Cleona, Pa.

NEWCOMER—Beth Lianne, born April 17, 1964, to Mr. and Mrs. Robert Newcomer, Fairview Avenue congregation, Waynesboro, Pa.

THRUSH—Kevin Alan, born March 19, 1964, to Mr. and Mrs. Samuel A. Thrush, Jr., Mount Rock congregation, Shippensburg, Pa.

ZOOK—Brian Eugene, born September 11, 1964, to Rev. and Mrs. Marlin (Ruth Mann) Zook, Hagi, Japan.

Weddings

BOOSER-BLAUCH—Miss Helen Blauch, daughter of Mr. and Mrs. Merle Blauch, Annville, Pa., became the bride of Mr. Donald Booser, son of Rev. and Mrs. Jay Booser, Hershey, Pa., August 8, 1964. The ceremony was performed by Pastor Clark Hock and Rev. Jay Booser in the Fairland Brethren in Christ Church.

DEARDORFF-SHOWERS—Miss Sylvia Showers, daughter of Mrs. Martha Showers, Chambersburg, Pa., and Mr. Lewis Deardorff, son of Mr. and Mrs. Frank Deardorff, were united in marriage July 18, 1964. The ceremony was performed in the Air Hill Brethren in Christ Church, Pastor Wilbur W. Benner officiating.

GISH-HERB—Miss Fern Mae Herb, daughter of Mr. and Mrs. Frank L. Herb, Lebanon, Pa., became the bride of Mr. Joseph Edgar Gish, Jr., son of Mr. and Mrs. J. Edgar Gish, Lebanon, Pa., August 22, 1964. Rev. Frank L. Herb, Jr., and Rev. George E. Herb, brothers of the bride performed the ceremony in the Fairland Brethren in Christ Church.

STONER-HOOVER—Miss Janet F. Hoover, daughter of Dr. and Mrs. Kenneth B. Hoover, Grantham, Pa., and Mr. John K. Stoner, son of Mr. and Mrs. Joseph Stoner, East Berlin,

Pa., were united in marriage, August 15, 1964. The ceremony was performed in the Grantham Brethren in Christ Church. The bride's father, Dr. Kenneth B. Hoover officiated assisted by Pastor LeRoy B. Walters.

THRUSH-REATH—Miss Lynda Reath, daughter of Mr. and Mrs. Robert C. Reath, Shippensburg, Pa., and Mr. Irvin Stanley Thrush, son of Mr. and Mrs. John Thrush, Shippensburg, Pa., were united in marriage June 20, 1964. The ceremony was performed in the Mt. Rock Brethren in Christ Church, Pastor Harry Bert officiating.

WEBB-BROWN—Miss Wanda Brown, daughter of Mr. and Mrs. Charles Brown, Rouzerville, Pa., and Mr. David Webb, Rouzerville, Pa., were united in marriage, June 21, 1964. The ceremony was performed in the Fairview Avenue Brethren in Christ Church, Waynesboro, Pa., Pastor Herbert J. Hoover officiating.

WINGERT-WALTERS—Miss Barbara Walters, daughter of Mr. and Mrs. Herman Walters, Chambersburg, Pa., and Nathan Wingert, son of Mrs. Elam Hoover, Chambersburg, Pa., were united in marriage, June 27, 1964. The ceremony was performed in the Mount Rock Brethren in Christ Church, Rev. Clifford Lloyd officiating.

Obituaries

ESHLEMAN—Joseph A. Eshleman, 75 years, formerly of Florin, Pa., passed away at York, Pa., August 27, 1964. Surviving are three sons: Dr. Joseph Eshleman, York; C. Richard Eshleman, Annville, Robert Eshleman, Manheim; one daughter, Mrs. Raymond B. Knorr, Mt. Joy.

Private funeral services were held from the Nissley Funeral Home, Pastor B. E. Thuma officiating. Interment was in the Cross Roads Cemetery.

FREY—Emma Martin Frey, born near Chambersburg, Pa., June 9, 1875, passed away at the Messiah Home, Harrisburg, August 11, 1964. She was converted at the age of ten and united with the Brethren in Christ Church in 1887.

At the age of five with her parents she moved to Kansas. She graduated from Dickinson County High School in 1895 and taught school in Dickinson County for two years. She was married to Harvey J. Frey, February 22, 1900. They sailed from New York, June 17, 1905, going as missionaries to Africa. They opened Mtshabezi Mission in 1906. In addition to the Mtshabezi Mission station, they served at Matopo and Wanezi. Following Brother Frey's death in 1936, she continued serving at Mtshabezi till her retirement from the field in 1940.

When first returning home in 1940 Sister Frey lived in Upland, California. She became a guest of Messiah Home in 1952. Surviving are one son, Ernest M. Frey, Houston, Texas; two daughters: Mrs. Leslie Barham, Mufulira, Northern Rhodesia; and Miss Mabel Frey, Harrisburg, Pa.; one sister, Mrs. Max Mahler, Des Moines, Iowa, six grandchildren and eight great-grandchildren.

Funeral services were held at the Messiah Home Chapel with burial in the Cross Roads Cemetery, Florin, Pa.



Tribute to Mrs. Emma Frey

In the passing of Sister Frey we do not mourn a defeat but rejoice that our sister has triumphed. Active on the Foreign Mission Board in the earlier days of our work in Africa, we extend to the family our deepest appreciation for the lives of their parents so untiringly given to the spreading of the gospel in Africa. Together they have been a great inspiration to us.

When Mabel, who also has now retired after three terms of service on the African field, was a young lady in college, Brother Frey returned to Africa while Sister Frey remained here in America with Mabel for several years.

The hour of prayer for missions on General Conference Sunday was started by Brother Frey in 1927. He then expressed a desire that this period of prayer be observed each year. It has continued until the present time. Sister Frey nobly stood by her husband in every phase of the mission work. I still remember Brother Frey's words in 1927 when I was placed on the Foreign Mission Board. His challenge was "we need efficient men." Over these years Sister Frey often yearned to be back in Africa, the land where her husband lies buried.

Their sacrificial and whole-hearted devotion to the spread of the gospel is a challenge to all of us.

Graybill Wolgemuth
Emeritus member of the
Board for World Missions

HODEL—Elizabeth Hodel, born April 15, 1875, near Moundridge, Kansas, passed away at Mercy Hospital, September 8, 1964.

On February 28, 1906 she was united in marriage to Christian Hodel. She was an active member of the Brethren in Christ Church. In earlier years she with her husband resided in the Clay Center community, active in the work of the church there. Mr. Hodel predeceased her in 1930. Surviving are one sister, three brothers, numerous nieces and nephews, other relatives and friends. She is remembered as one who extended a helping hand.

Funeral services were held at McPherson, Kansas Funeral Home, Bishop R. I. Witter officiating. Burial was near Green, Kansas.

MOORE—Jennie Moore, 84 years, Nankin, Ohio, passed away August 12, 1964.

She was converted in December, 1952, baptized and received into the Chestnut Grove congregation, 1954. Surviving are two daughters, Mrs. Myrtle Hootman, Hayesville, Ohio, and Mrs. Ruth Ruble, Nankin. Eight grandchildren, 21 great-grandchildren, and a number of nieces and nephews, also survive. Her husband and two daughters predeceased her.

Funeral services were held at the Heyl and Robbins Funeral Home, Ashland, Ohio, Rev. Louis Cober officiating, assisted by Bishop M. L. Dohner. Interment was in the Chestnut Grove Cemetery.

NISSLEY—Norman M. Nissley, 68 years, passed away recently at Mt. Joy, Pa. Early in life he united with the Brethren in Christ Church, later changing his membership to the Pentecostal Church in Lancaster. His wife and adopted daughter and a brother with nieces and nephews survive.

Funeral services were held at the Cross Roads Church, Pastor B. E. Thuma and Rev. Ira Stamphile officiating. Interment was in the Cross Roads Cemetery.

WINGERD—Fannie Mae Wingerd was born near Chambersburg, Pa., April 1, 1933, passed away in the Belen General Hospital, Albuquerque, New Mexico, August 22, 1964. Early in life she accepted Christ as her personal Savior. She was a devoted Christian and a faithful

mother performing her duties with utmost care. She was a member of the Sandia Brethren in Christ Church, having lived with her husband in this area since 1955.

She is survived by her husband, Titus M. Wingerd, three children, Nelson, Melinda and Nathan; eight brothers and sisters. Surviving also is her mother, Mrs. Ethel Tritt Wingerd, Albuquerque, New Mexico.

Funeral services were held in the Chapel of the Garden, French Mortuary, Pastor Virgil Books officiating. Interment was in Sunset Memorial Park, Albuquerque, New Mexico.

MCC News

MCC Commissions 40 Workers

AKRON, PA. (MCC) — Forty MCC workers

were commissioned on August 16 at the Fairland Brethren in Christ Church, Cleona, Pa. Veteran relief worker Norman Wingerd delivered the keynote address. The commissioning charge and prayer were given by Edgar Stoesz, director of Voluntary Service. The fifth orientation school of the year ran from July 30 to August 16.

Missions in America

Explanatory note: Missions () and Extension Churches are listed as per address.*

ALLEGHENY CONFERENCE

Baltimore 21, Maryland: Rev. W. Rupert Turman, pastor, 925 Homberg Avenue, Church address, 611 S. Marlyn Avenue, Telephone MU 6-3189

Blairs Mills, Pennsylvania: Rev. Jacob Moyer, pastor, Dry Run, Pa.

***Blandburg, Pennsylvania:** Rev. William Berry, pastor

Breezewood, Pennsylvania (Mountain Chapel, Ray's Cove): Rev. Norris Bouch, pastor, Altoona, Pa., R. 2, Box 566

Hollidaysburg, Pennsylvania (Mt. Etna Church): Joe Neumeyer, pastor, 717 Penn Street, Hollidaysburg, Pa.

Hopewell, Pennsylvania (Sherman's Valley): Rev. Earl Lehman, pastor, R. 2, Telephone—New Granada, Murry 5-2344

Ickesburg, Pennsylvania (Saville Church): Rev. Merle Peachy, pastor, Thompsonstown, Pa., R. 1, Telephone—McAllisterville, Pa., 463-2551

Iron Springs, Pennsylvania: Rev. James Leshner, pastor, Fairfield, Pa. R. 1, Telephone—Fairfield 642-8632

Little Marsh, Pennsylvania, R. 1 (Jemison Valley): Rev. Larry Strouse, pastor, Telephone—Westfield, Pa. Emerson 7-5355

Mt. Holly Springs, Pennsylvania: Rev. Edward Hackman, pastor, Mounted Route. Telephone Hunter 6-5440

Red Lion, Pennsylvania: Rev. Samuel Lady, pastor. Telephone 2468-880

Three Springs, Pennsylvania (Center Grove Church): Rev. Marion Walker, pastor

Uniontown, Pennsylvania (Searights): Rev. George Kipe, pastor, Uniontown, Pa., R. 4

ATLANTIC CONFERENCE

Allisonia, Virginia (Farris Mines): Rev. Arthur Brubaker, pastor

Callaway, Virginia:

Adney Gap Church: Rev. I. Raymond Conner, pastor, Callaway, Va., R. 1. Telephone 929-4277

Callaway Church: Rev. C. Benjamin Fulton, pastor, 1531 Riverdale Road, S.E., Roanoke 13, Virginia

Cross Roads Union: Rev. I. Raymond Conner, pastor

Harrisburg, Pennsylvania (Bellevue Park Brethren in Christ Church): Rev. Joel Carlson, pastor, 14 North 20th Street. Telephone—CEDar 2-6488. Church address, 2001 Chestnut St.

Harrisburg, Pa. (Skyline View Church): Rev. John Arthur Brubaker, pastor, 7733 Hillcrest Ave., Harrisburg, Pa.

Hillsville, Virginia (Bethel Church): Rev. Edgar Giles, pastor, Hillsville, Va., R. 4, Telephone—Sylvatus, RO 6-3238

***Hunlock Creek, Pennsylvania:** Rev. Ross Morningstar, pastor, 311 Vine St., Berwick, Pa.

***Llewellyn, Pennsylvania:** Rev. Charles Melhorn, pastor; Telephone—Minersville, Liberty 544-5206

***New York City, New York:** 246 East Tremont Avenue, Bronx 57, New York, (Fellowship

Chapel) Telephone—TR 8-0937, Rev. Paul Hill, superintendent, Mrs. Evelyn Hill, Rev. Roy H. Mann, Mrs. Esther Mann, Mrs. Esther Robinson, I-W and V.S. Workers: Miss Edna Hill, Mr. Stanley Detwiler, Miss Carolyn Hilbert, Miss Barbara Winger, Mr. Richard Hilsher, Mrs. Lois Hilsher, Mr. Charles Rife Jr., Mrs. Ruth Rife, Miss Carolyn Rotz, Miss Lillian Winger, Mr. Dwight Zook, Mr. Clair Barkle, Mrs. Dorothy Barkle

***New York City, New York (Brooklyn Mission):** 958 Bedford Ave., Brooklyn, N. Y. 11205 Parsonage, 215 Walworth St., Brooklyn 5, N.Y., Rev. Harold Bowers, pastor, Mrs. Catherine K. Bowers

CANADIAN CONFERENCE

Concord, Ontario, Canada: Rev. Arthur Heise, Gormley, Ontario, Canada

Delisle, Saskatchewan, Canada: Rev. Marshall Baker, pastor, Delisle, Saskatchewan, Canada

Hamilton, Ontario, Canada (Ridgemount Brethren in Christ Church): Cor. of Jameston and Caledon Streets, Office Telephone—FU 3-5212, Rev. J. Allan Heise, pastor, 18 Amanda Street, Hamilton, Ontario, Telephone—FU 3-5309

***Meath Park, Saskatchewan, Canada (North Star Mission, Howard Creek and Paddockwood Churches):** Rev. Maurice Moore, pastor, Mrs. Mabel Moore

Port Rowan, Ontario, Canada (Walsingham Centre): Rev. John Pawelski, pastor

Saskatoon, Saskatchewan, Canada: Rev. Ronald Lofthouse, pastor, 1 Malta Street

CENTRAL CONFERENCE

***Chicago, Illinois:** 6039 South Halsted Street, Chicago 21, Illinois, Telephone—TRiangle 3-7122, Rev. Carl Carlson, pastor, Mrs. Avas Carlson, Misses Grace Sider, Lily Wyld

Cincinnati, Ohio: 2951 Sidney Avenue, Cincinnati 25, Ohio, Rev. William Engle, pastor, Telephone—Liberty 2-3891

Dayton, Ohio (Church, 831 Herman Avenue): Rev. Ohmer Herr, pastor, Clayton, Ohio, R. 1

Dearborn, Michigan (near Detroit): 4411 Detroit Street (Church and parsonage), Rev. Maurice Bender, pastor, Telephone—CR 8-6850

Ella, Kentucky (Bloomington and Millerfields Churches): Rev. Avery Sollenberger Jr., pastor, Columbia, Kentucky, R. 3, Box 157

Gladwin, Michigan, R. 4: Rev. Gary Lyons, pastor

Hillman, Michigan, R. 1, (Maple Grove Church at Rust): Rev. Hubert Stern, pastor

Knifley, Kentucky: Rev. Gaylerd Miller, pastor Telephone—Campbellsville 465-7980

Shanesville, Ohio: Rev. Edward Powell, pastor, Telephone—Sugar Creek 2-4212

Sheboygan, Wisconsin: 1325 Carl Avenue, Telephone—Glencourt 8-2627, Rev. Tyrus Cobb, pastor

Smithville, Tennessee (Pomeroy Chapel): Rev. John Schock, pastor, 401 Pace Street, McMinnville, Tennessee

McMinnville, Tennessee (Rolling Acres Community Church): Rev. John Schock, pastor, 401 Pace Street, McMinnville, Tennessee

Uniontown, Ohio: Rev. Henry P. Heisey, pastor, 4052 Georgetown Road, Canton 5, Ohio

Phoneton, Ohio (Phoneton Church): Rev. Elam O. Dohner, pastor, P.O. Box 95, Phoneton, Ohio

MIDWEST CONFERENCE

Colorado Springs, Colorado (Mountain View Chapel): Rev. Ethan M. Gramm, pastor, 1425 McArthur, Colorado Springs, Colorado. Phone 634-8500

PACIFIC CONFERENCE

Albuquerque, New Mexico (Sandia Brethren in Christ Church): 541 Utah Street, N.E. Telephone AL 6-9492, Rev. Virgil Books, pastor

***Bloomfield, New Mexico (Navajo Mission):** Telephone—Farmington, N. M. YR 6-2386, Rev. J. Wilmer Heisey, superintendent, Mrs. Velma Heisey, Donna Sollenberger, Sue Hess, Mr. John P. Ludwig Jr., Mrs. Anna Mae Ludwig, Mrs. Martha Garber, Misses Ida Rosenberger, Verna Mae Ressler, Rosa Eyster, Jane Monn, Mary Olive Lady, Anna Marie Hoover, Janet Oberholtzer, Mildred Brilling, (I-W or V.S. Worker) Mr. Nelson Poe, Mr. Donald Ressler, Mr. Elvin Ritchey, Rev. Luke Keefer Jr., Mrs. Jessie Hastings, Dr. Leroy Steinbrecker, Mrs. Eunice Steinbrecker, (Navajo Interpreters: Miss Fannie Scott, Mr. Peter Yazzie)

Ontario, California: Rev. Nelson Miller, pastor, 9579 Baker Ave., Ontario, California

Salem, Oregon (Labish Community Church): Church address, 4522 Scott Avenue, N.E., Rev. Art Cooper, pastor, 4306 Scott Avenue, N.E., Salem, Oregon, Telephone—EM 2-7204

***San Francisco, California (Life Line Mission):** 306 Minna Street, 94103, Telephone EX 2-2220, Rev. Avery Heisey, Supt., Rev. Harold Paulus, Pastor; V.S. workers: Mr. John Ruegg, Mrs. Clara Ruegg; I-W workers: Mr. Lyle Zook, Mr. Glen Pierce, Mr. John Dick

***San Francisco, California (Life Line Chapel):** 422 Guerrero Street, 94110, Telephone UN 1-4820, Rev. Avery Heisey, Pastor, Mrs. Emma Heisey, Mr. Harry Burkholder; V.S. workers: Miss Linda Bert, Miss Helen Blauch, Miss Mollie Poole; I-W workers: Mr. Dallas Adams, Mr. Donald Booser, Mrs. Helen Booser

Contributions to World Missions

send to:

BRETHREN IN CHRIST WORLD MISSIONS
P. O. Box 171
Elizabethtown, Pa.
Telephone 717-EM 7-7045

Contributions to Missions in America

send to:

Andrew Slagenweit
West Milton, Ohio

Contributions to Peace, Relief and Service Committee

send to:

Clair Hoffman, 320 S. Market Ave.,
Mt. Joy, Pa.

John and Ruth Ann Engle of Palmyra, Pa., will serve for two years as Voluntary Service workers at Appalachian Regional Hospitals, Inc., Whitesburg, Kentucky. Dr. Engle is a 1963 graduate of Temple University Medical School and interned at the Lancaster General Hospital, Pa. Mrs. Engle graduated from Kansas State College in 1959 and has



taught for five years in Pennsylvania elementary schools. They are members of the Brethren in Christ Church, Palmyra, Pa. Her parents are Mr. and Mrs. Cornelius Lady of Abilene, Kansas. His parents are Mr. and Mrs. John H. Engle of Palmyra.



Dorothy Hoover, R.N. from Nanticoke, Ont., daughter of Wm. Morris Hoover, Hamilton, will work for one year at the I.G.A. Hospital, St. Anthony, Newfoundland. She previously served with the Mennonite Central Committee at the Pusan Children's Hospital in Korea from 1960-62. Miss Hoover is a graduate of the Sarnia General Hospital School of Nursing (1953). She is a member of the Brethren in Christ Church, Cheapside, Ont.

These three young people took their junior college work at Messiah College, Grantham, Pa.

Of the 37 additional workers commissioned: 15 belong to the General Conference, 5 to Mennonite Brethren and 15 are members of the Mennonite Church. One Lutheran and one Methodist were in the group.

News Items

Graham Crusade Opens in Omaha

OMAHA, NEBR. (EP)—The clouds moved in to Ak-Sar-Ben Stadium here today, Sept. 6, but so did the people. Despite earlier rain and a forecast of severe weather, stadium officials estimated that 21,400 people came for the third service of the Billy Graham Crusade.

It was "standing room only" for the stands which seat 18,500 and track seating was already filled when the service began 20 minutes early due to the forecast of wind, rain and hail. Billy himself came to the microphone early in the service and told the crowd that a late check with the weather bureau revealed that the forecast had been changed and that the rain was due to hold off for several hours. "We think we know why," he said. No rain fell during the meeting.

In response to his invitation to receive Christ, crusade officials estimated that some 1,000 inquirers came forward.

Salvation Army Leader Says Church Could "Learn" from "Beatles"

TORONTO, ONT. (EP)—The church could "learn a lot" from the Beatles, according to Commissioner Edgar Grinstead, newly-appointed commander of the Salvation Army's Territory of Canada and Bermuda.

At a press conference on his arrival here, the 67-year-old former RAF pilot also served notice that there may be some Beatle-like sounds—or folk singing—heard in the Army ranks here.

Formerly a commander of the Salvation Army in Britain, Commissioner Grinstead said an Army rock and roll group there had been

very successful. One of its tunes won "Top 10" rating among England's young people.

He added that in Leeds, the same group drew 2,000 young people to an Army rally. "One of the first things I shall do in Canada is to put over a pattern of that type of music," he said.

The commissioner held that the Beatles "are quite a decent bunch of fellows. They express youth's desire for an outlet for its energy. 'Before they emerged, Liverpool, the Beatles' native city, was a hotbed of gangsterism. Now, youthful energies have been channeled in a better direction."

Independent Presbyterian Group Honors Comedian Dick Gregory

ATLANTIC CITY, N. J. (EP)—Negro Comedian Dick Gregory received an "Action Award for Racial Justice" here from the Presbyterian Interracial Council, an independent unit formed last year.

The entertainer, who has taken part in many demonstrations and held benefit performances to support the civil rights movement, was honored at a luncheon during the Democratic National Convention.

Members of the Presbyterian Interracial Council took part in a silent vigil outside Convention Hall as an expression of support for the Mississippi Freedom Democratic Party.

Mr. Gregory's address was marked by both bitter humor and seriousness. Noting the Council's participation in the Convention Hall vigil, he commented:

"It's always a pleasure to be around the church when it is speaking out on this great racial injustice. I personally feel that, had the church spoken out a little earlier, there would be a lot of people living today who are not. The church cannot only save America, but eventually save the whole world—but it will have to work very hard. The church is in trouble, and as long as the church is in trouble, we all are in trouble . . ."

Papers Ask, "Where is Christian Conscience?"

LEXINGTON, MISS. (EP)—Two Mississippi newspapers have pointedly questioned the absence of "white Christians" resistance to a rash of Negro church-burnings in the state.

As the Mount Pleasant Baptist church at Gluckstadt—the site of a Freedom School operated by student civil rights volunteers—burned to the ground, Editor Hazel Brannon Smith of the *Lexington Advertiser* asked in an editorial:

"Where is the white Christian conscience in this so-called Bible Belt?"

The paper re-printed an editorial which had appeared in the *Delta Democrat-Times* of Greenville. It also asked: "Aren't any of the 'good' white people of Mississippi disturbed? Don't the ministers of God who pastor . . . white flocks see the disturbing possibility that if the barbarians attack one group of churches today, they may attack all churches tomorrow?"

Segregationist Scores "Christian Ministers," Closes Restaurant

ATLANTA, GA. (EP)—"Christian ministers," the Communist Party and the President and Congress were assailed here by an Atlanta segregationist who closed his restaurant rather than obey a federal order to serve Negroes.

Lester Maddox, owner of the Pickrick Restaurant, placed a knife in the back of a life-size manikin labeled "American Free Enterprise," and built a sign which charged that this "death of liberty" could be attributed to:

"Christian ministers who have kicked Christ out of the church and replaced Him with a social gospel." (The word "Christian" was lightly blacked out.)

"The Communists who have publicly stated that they would do exactly what the Civil Rights Bill that was signed into law will do."

"The President of the United States and members of the U.S. Congress who have violated their oath to uphold the U.S. Constitution and placed their personal aims over the welfare of America . . ."

"The news media that continues to follow the socialist plans to destroy our great nation . . ."

"Weak and cowardly business leaders who care more for profits than they do the soul of America."

As he closed down, Mr. Maddox placed a box of "souvenirs" for the last restaurant customers. The souvenirs were ax handles.

Pentecostal "Depository" to House Works on Glossolalia

SPRINGFIELD, MO. (EP)—Plans have been approved for establishment of a depository of Pentecostal theology at the Assemblies of God headquarters, officials of the church have announced.

The program was begun in the light of current interest among churches and ministers of all denominations in the experience of glossolalia, or speaking in tongues. The depository will be made available to individuals interested in researching Pentecostal theology.

The collection will include a complete set of current books on all phases of the Holy Spirit, out-of-print volumes where available, theses on the subject which have not been printed, and a "clip" file preserving articles and statements from various publications.

Governor Says "Neighborly" Pleas Best in Barring Pornography

TRENTON, N. J. (EP)—Gov. Richard J. Hughes of New Jersey said in a speech here that "neighborly requests" in drugstores, newsstands and candy stores to rid the racks of pornography is the most effective method to combat a flood of objectionable literature.

"The message can be gotten over effectively as one father to another, as one decent neighbor to another," he said.

More than 600 men from all sections of New Jersey adopted a resolution authorizing appointment of a 24-man committee to recommend to the people of New Jersey and of the nation "such practical steps as may destroy the opportunities for profit to the purveyors of obscenity."

Missionaries are Evacuated from Congo

WEMBO NYAMA, CONGO (EP)—Wives and children of four Methodist missionaries stationed here have been evacuated from the rebel-held area in the Congo, according to word received in New York by the Methodist Board of Missions.

The missionaries themselves are reported still under house arrest in Wembo Nyama. The remote mission station was over-run by rebel forces in early August. One missionary, the Rev. Burleigh Law, Jr., Tallahassee, Fla., was killed.

All American Methodist personnel in four mission stations in the Central Congo area north of Luluabourg have been evacuated.